

legitimately founded on that accomplishment. This knowledge from experience he will be able to apply in a direct and immediate manner, and without refining it into general principles, to some situations of affairs, so as to anticipate the consequences of certain actions in those situations by as plain a reason, and as confidently, as the kind of fruit to be produced by a given kind of tree. Thus far the facts of his experience will serve him as precedents ; cases of such near resemblance to those in which he is now to act as to afford him a rule by the most immediate inference. At the next step, he will be able to apply this knowledge, now converted into general principles, to a multitude of cases bearing but a partial resemblance to anything he has actually witnessed. And then, in looking forward to the possible occurrence of altogether new combinations of circumstances, he can trust to the resources which he is persuaded his intellect will open to him, or is humbly confident, if he be a devout man, that the Supreme Intelligence will not suffer to be wanting to him, when the occasion arrives. In proportion as his views include, at all events, more certainties than those of other men, he is with good reason less fearful of contingencies. And if, in the course of executing his design, unexpected disastrous events should befall, but which are not owing to anything wrong in the plan and principles of that design, but to foreign causes ; it will be characteristic of a strong mind to attribute these events discriminatively to their own causes, and not to the *plan*, which, therefore, instead of being disliked and relinquished, will be still as much approved as before, and the man will proceed calmly to the sequel of it without any change of arrangement ;—unless, indeed, these sinister events should be of such consequence as to alter the whole state of things to which the plan was correctly adapted, and so create a necessity to form an entirely new one, adapted to that altered state.

Though he do not absolutely despise the understandings of other men, he will perceive their dimensions as compared with his own, which will preserve its independence through every communication and encounter. It is however a part of this very independence, that he will hold himself free to alter his opinion, if the information which may be communicated to him shall bring sufficient reason.